



1965

## Marathi text

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 Language: Marathi  
 Date: July, 1965

parst̥ṣi sanskruti-d̥ze bharat-iyā sanskruti-~~h~~ir parinam  
 foreign culture-of India-(adj) culture-on effects

- 1 bharat-iyā sanskruti hi farats dzuni ahe // 2 parantu v̥l̥i-  
 India-(adj) culture (un) very old (aux). however time-

kala pramane ti na badalya gelyamule titse parinam  
 our accordingly it (neg) change (aux) (fem.rel.pr.) effects

farats ~~h~~it dzale // 3 parst̥ṣi sanskruti mand̥ēi kai //  
 very bad (aux). foreign culture mean (ques).

- 4 parst̥ṣi sanskruti-tse vit̥sar he dharma-pramane ahet //  
 foreign culture-(poss) thought (conj) religion-accordingly (aux)

- 5 parantu bharat-iyā sanskruti-tse vit̥sar hindu dharma-pramane  
 however India-(adj) culture-(poss) thoughts Hindu religion-

ahet // 6 hindu dharma-ta tatvo he  
 accordingly (aux). Hindu religion-(poss) principles (conj)

ek kahits nirale ahe // 7 ani halit̥sa yha d̥zagat hindu  
 one different (aux). and present time this world Hindu

sanskruti kaṣi badlavi ha mota vit̥sar aapalya pudhari-am-  
 culture how change this-big thoughts our leader-(pl)-

pudhe ahe // 8 samare tsaudaṣya tsali  
 in front of (aux). approximately fourteen hundred A.D.

Christian sanskruti-madhe b̥rets badal dzhale // 9 dze kahi  
 Christian culture-in many change happen . those some

badal dzale te tsaangalya-karta dzhale // 10 parantu  
 change happen those-good-for happen ; however

aapalya hindu sanskruti-madhe ase kahi badal dzhale  
 our Hindu culture-in (rel.pr.) some changes happen

nahit // 11 dze kahe don hazar varṣa purvi gaḍale  
no what something two thousand years before happened

tets lokani-puḍhe dzalu tevaḷe // 12 aṇi tīḅanule  
(rel.pr.) people-before continue keep and because

aapalya sanskruti-maḍhe dasa ekhaḍa stir oḍha asto tia  
our culture-in like one still rivulet ease that

pramane aapalya sanskruti stir rahaili // 13 aṇi yha puḍhe  
like our culture still remained. and this in front-

aapalya puḍhe dzaila pahidze // 14 sanskruti-maḍhe kahi  
of our before go want culture-in some

vitṣar baḍal-e pahidzet 15 parstṣi sanskruti-maḍhe dze  
thoughts change want foreign culture-in those

kahi baḍal dzale ahet te sagalets tsangale ahet ase  
some change happened (aux) those all good (aux) (neg.

nahi // 16 parantu apan ti-aṭil kahi guṇ udzale  
idiom). however we then-from some good character lift

pahidzet // 17 aṇi te apan aapalya hindu sanskruti-maḍhe  
must and those we our Hindu culture-in

nishalun ek navin sanskruti nirman keli pahidzi // 18 don  
mix one new culture create do must two

hazar vorṣapurvi aapali lokasankya farats kami hoti // 19 aṇi  
thousand years ago our population very less was. and

ata lokasankya farat ahe // 20 aṇi lokasankya-la daḍun apan  
now population very is and population-to catch we

aapalya sanskruti-maḍhe kahi baḍal keli pahidzet // 21 dze  
our culture-with some change do must those

baḍal hotil tyatse duri parinan pan lakṣat  
changes happen their far effects also consideration

ghitale pahidzet// 22 ani dse kahi don hazar vorṣa-maḍhe  
take must and those some two thousand years-in

gaḍale nahi te apan yha ṣatka-maḍhe gaḍale-atse ahe //  
happen not (rel.pr.) we this century-in happen-(un) (aux).

23 ani halitṣa pudhari-an-puḍhe kiḇa lahan mul-an-puḍhe  
and present leader-(pl)-in front of or small child-(pl)-in

kiḇa striy-an-puḍhe mota praśnī ahe //  
front of or woman-(pl)-in front of big problem (aux).

24 aapalya sanskruti-maḍhe saru-bat ek bait gosti-mandṛi dzat-i //  
our culture-in all-of one bad system (id.) caste-(pl).

25 dzat-i mule barets vorṣa aapalya-ala faidha dzhale //  
caste-(pl) because much years our-(reflex) profit happen .

26 parantu tyatse dur parinam matriḇa it dzhale // 27 kahi  
however their after effects (un) bad happen . some

lok-ani yha dzatin-tsa faidha ghitale // 28 ani tyatse  
people-by this caste system-of profit take. and their

parinam bait dzhale // 29 gadib lok gadib rahaili //  
effects bad happen . poor people poor lived.

30 tana tantṣa ayuṣa-maḍhe kaḍihi baḇba milala nahi// 31 ani  
they there life-in never opportunity get not . and

Ṣrīmanṭi lok Ṣrīmanṭi hot gele// 32 dzat-i-bīr  
rich people rich (aux) went. caste-(pl)-on

pardeṣi lok-ani barets tikha keli// 33 dzat-i-mule  
foreign people-by lot of criticism did. caste-(pl)-because

aapalya hindu-stana-maḍhe anki kahi dharna nirmana dzhale//  
our Hindu-place-in more same religion created happen.

34 ani pahili gosti mandṛi apan dzat-i naṣṭa kelia pahidzet//  
and first story means we caste-(pl) destruction do must.  
(system)

- 35 yha yug-at audyogik dande nirman dzhale ahet // 36 tya  
this age-in industrial business create happen (aux-pst). that
- mule ekitr kutumba rahaine a-ṣaky dzhale ahe //  
because joint family live im-possible happen (auxppres).
- 37 ekitr kutumba tikabaitse asel tir aapalya sanskruti-madhe  
joint family preserve (un) (conj) our culture-in
- barets badal karabe laktil //  
lot of changes to do have to.

### The Effects of Western Culture on Indian Culture

1 The Indian culture is very old. 2 Because it did not change with time its effects were very bad. 3 What is Western culture? 4 Western culture is Western Christianity. 5 Indian culture is based on Hindu philosophy. 6 The Hindu philosophy is quite different (from Western philosophy). 7 How to change the Hindu philosophy in the present world is a problem facing the leaders.

8 Around the fourteenth century Christianity underwent a reformation. 9 Whatever changes took place were for the good. 10 But there were no such changes in the Hindu philosophy. 11 Whatever was observed two thousand years ago continued to be observed. 12 Our culture became sluggish just like a slow-moving stream.

13 We must make progress for the future. 14 We must make changes in our culture. 15 Not all the changes that have taken place in Western culture are good. 16 We must adopt good changes from them. 17 We must blend these changes into our culture and create a new one. 18 Two thousand years ago our population was very small. 19 And now the population is very large. 20 We must change our culture taking into consideration the present population. 21 We must consider the long-range effects of these changes. 22 In this century we must achieve what has not been achieved in the last two thousand years. 23 There is a big problem facing leaders, women, and young people.

24 One bad thing in our culture is the caste system. 25 Because of caste we benefitted alot. 26 But the long-range effects were very bad. 27 Some people took advantage of the caste system. 28 And their influence was bad. 29 The poor remained poor. 30 They did not get any opportunity in life. 31 The rich kept becoming richer. 32 Foreigners criticized the caste system alot. 33 Because of caste more religions were created. 34 The first thing we must do is to destroy the cast system.

35 In this age industry has been created. 36 Because of that it is impossible to live as a joint family. 37 We have to make a lot of changes in our culture if we want to preserve the joint family.

## NOTES

Morpheme division is indicated by a hyphen.

Word division is indicated by a space.

Full stop is indicated by parallel oblique lines.

The key to symbols used in translation is:

adj--adjectivalizer

pl--plural

un--uncertain

aux--auxiliary verb, usually 'to be'

neg--negative

fem.rel.pr.--feminine relative pronoun

ques--question word

poss--possessive

conj--conjunction

rel.pr.--relative pronoun

reflex--reflexive

pst--represents past tense; pres.--represents present tense.

Key to the orthography: The orthography is relatively phonetic except for the following changes:

p, k --represent aspirated and unaspirated voiceless stops.

t--represent aspirated alveolar and dental t

t--represents dental t or unaspirated alveolar t

r--represents flap r.

e--represents the open counterpart of e

a--represents a

A line above sibilants is substituted for a wedge; e.g.

ś represents ś.

A line under consonants represents fronted or dental sounds.

ṽ represents nasalization.

n before g represents ṅ

y or i following stops indicates palatization.

Submitted by: Sandra K. Gordon  
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1. mi d̥ēva,n lahan hot-6                      tya vīr-li                      palta-palta  
 I when small was-(masc.sp.) that time-(prep.?) while running
- mi padal-o                      // 2. mad̥za pai-alal mō,t-e                      kam  
 I fell down-(masc.sp.) my leg-(?) big-(masc. s.) wound
- zaa-li                      // 3. tya kartaa                      malaa mumbue-t̥sā                      eka  
 (aux.v.?)-(?) that because of I Bombay-(pos.) one
- ḍoktor karre zawe lagele // 4. mi rahanara puni-atsat //  
 doctor to go (aux.v.) I live Poona-(prep.)
5. ani tya vīr-li                      mi mumbei pahaniala milal.e                      mumbei  
 and that time-(pres.?) I Bombay to see to get to Bombay
- he mō,tēe                      ṣahar // 6. tithe kup mō,t-ya                      b̥ildings  
 that big-(masc.s.) city ? many big-(fem.pl.) buildings
- ahe-ø // 7. kup mō,t-ø                      doktor ahe-ø //  
 are-(pres.) many big-(masc.pl.) doctor are-(pres.)
8. ani tya malaze                      malaa mumbei pahaniala milal.e // 9. tsakum  
 and this because of I Bombay to see got to wound
- ti zali                      lovkarats bari zahali // 10. ani yha zakme  
 it got to be soon it was healed and this wound
- mulei                      malaa mumbei pahaniala mil.eli //  
 because of I Bombay to see got to

### Free Translation

1. When I was small I hurt myself while running. 2. I had a big wound on my leg. 3. I had to go to a doctor in Bombay.
3. I stay in Poona. 5. I got the chance to see Bombay.
6. Bombay, the big city. 7. There are many big buildings.
8. There are many well known doctors. 9. Because of this, I saw Bombay. 10. My wound was healed very quickly.

~~North Dakota~~ he amerik-et̥sā                      uthtar relaa ahe-ø //  
 North Dakotathis America-(poss.) north toward is-(pres.)

2. yethe hival.a zaval.-zaval.dha meihenē astho // 3. yethe  
 here winter nearly-(?) ten months lasts here

kup                      gahu hohto // 4. yethil lok                      sabhawane tsangele  
 a lot of wheat wheat here people nature-by good

## Marathi

- ahe- $\emptyset$  // 5. malaa ite yeun dha meihen<sup>ne</sup> tsaale //  
are-(pres.) I here come ten months (aux.v. past)
6. maza <sup>a</sup>zenma pune ite tsala // 7. pune <sup>s</sup>ahar  
my birth Poona in happen (pres?) Poona city
- hindustana-t<sup>s</sup>a past<sup>s</sup>im kinarr<sup>i</sup>a zaval. ahe- $\emptyset$  // 8. he  
India-(poss.?) west coast near is-(pres.) this
- <sup>s</sup>ahar mumbei pasulna <sup>s</sup>ambhar maila ahe- $\emptyset$  // 9. puna<sup>s</sup>  
city Bombay from one hundred miles is-(pres.) Poona-(poss.)
- wasti sumare dha lak ahe- $\emptyset$  // 10. mad<sup>z</sup>e  
population about ten lak (100,000) is-(pres.) my
- <sup>s</sup>ik<sup>s</sup>un pune ite zale // 11. pune he vidhe-tse  
education Poona in happened Poona this education-(poss.)
- maher gar ahe- $\emptyset$  // 12. mi <sup>s</sup>isenas-ati  
girl's parents home house is-(pres.) I education-(prep?)
- mumbei-la gelo // 13. mi mumbei madhe saha wor<sup>s</sup>e kadali //  
Bombay-(prep.) went I Bombay in six years spend
14. mumbei he far mo<sup>t</sup>-e <sup>s</sup>ahar ahe- $\emptyset$  //  
Bombay this very big-(masc.s.) city is-(pres.)
15. mumbei madhe mo<sup>t</sup>-e karkane ahe- $\emptyset$  //  
Bombay in big-(masc.pl.) factories are-(pres.)
16. mo<sup>t</sup>-ya gernya ahe- $\emptyset$  // 17. mumbei madhe  
big-(fem.pl.) mills are-(pres.) Bombay in
- mo<sup>t</sup>-ya imarat-i ahe- $\emptyset$  // 18. kup lok  
big-(fem.pl.) building-(pl.) are-(pres.) a lot of people
- ahe- $\emptyset$  // 19. mumbei sumudra kinarr<sup>i</sup>a zaval. ahe- $\emptyset$  //  
are-(pres.) Bombay sea coast near is-(pres.)

1. North Dakota is toward the north of America. 2. Winter lasts for nearly ten months here. 3. A lot of wheat is grown here. 4. People are good-natured. 5. I have been here for 10 months. 6. I was born in Poona. 7. The city of Poona is situated near the western coast of India. 8. This city is one hundred miles from Bombay. 9. The population of Poona is around a million. 10. I was educated in Poona. 11. Poona is a well known education center. 12. Then I went to Bombay for further education. 13. I stayed nearly five years in Bombay. 14. Bombay is really a big city. 15. There are big factories in Bombay. 16. There are big mills. 17. In



## Marathi

Bombay there are big buildings. 18. There are lots of people.  
19. Bombay is near the sea coast.

1. nemi-pramanhe visunte-rau uthile// 2. to,da  
as (?) usual-(?) personal name-(f.) got up mouth

dhutilea-lantar tyani apelea baiko-la tsha anaila sanghitala//  
washing ater he his own wife-(prep.) tea bring asked

3. praruntu tsha tanda hota// 4. tsidun te apelea  
But tea cold was getting angry he his own

biko-ka manahale tsha agdiz tanda ahe-~~o~~ //  
wife-(prep) said tea extremely cold is-(pres.)

5. umavahinin-tsa tsaka-pasun kahits tikh salut  
name of wife-(poss.) morning-since anything right to walk

6. tsaka-li gavili usirra ala // 7. nemi  
morning-(prep.) milkman late came as(?)

-pramanhe visunte-rau-want<sup>ti</sup> ofisi-la zaan<sup>ti</sup> tsi  
-usual (?) personal name-(f.)-(poss.) office-(prep.) to go

gahani suru tsahali // 8. tya-madhe bundut<sup>ti</sup>  
haste begin (aux.v. past tense?) this-(prep.) name of son

tsakalt<sup>ti</sup> sala // 9. ghahe-ghahene visunte<sup>ti</sup> rau  
in the morning school quickly-? personal name-(f.)

dzu<sup>vule</sup> // 10. poli kat<sup>ti</sup> hoti// 11. bhahad<sup>ti</sup> imode  
he ate flatbread not baked was In the curry

nith dzasta hote // 12. bhahth nith sisla no-hota //  
salt too much was rice well cooked (neg.)-was

13. sumare dhavavasta visunte-rau ofis-la zavea<sup>la</sup>  
about ready personal-(f.) office-(prep.) at ten o'clock?

nigale// 14. praruntu tyat<sup>ti</sup> bas tsu<sup>ti</sup> a-li // 15. ofis-la  
to go? But his bus missed-(?) office-(prep.)

potsaila tana ekh-tas lagala // 16. muhg saihaba-t<sup>ti</sup>  
reach he one-hour (aux.v.) Then boss-(poss.)

bolani kawi laga<sup>ti</sup> li // 17. ahs ofis madhe barets kam  
scolding eat (aux.v.?) Today office in lot work

hote // 18. dupar-t<sup>sa</sup> virle-la tsha-sati  
(aux.v.?) afternoon-(prep.?) time-(prep.?) tea-(?)

baher gele// 19. upurgarah-madhe tana ehk zunaa mitra  
out went hotel-(prep.) he one old friend

- bahethtala// 20. tya mule kisah-la ehk rupoyat̄si  
met that because of pocket-(prep.) one rupees
- t̄saht puda-li // 21. sundiakali damum w̄sunte-rau  
missed felt-(?) in the evening tired personal name-(f.)
- geri ale // 22. ratari zoptana tani suskara  
to the house come night while sleeping h̄e big sigh (?)
- takala ani to sota-la mamahle kaidi w̄rs //  
gave ? and he himself-(prep.) said what a day ?

## Free Translation

1. As usual Vusunterau got up on the morning. 2. After having a wash, he asked his wife to bring tea. 3. However, the tea was cold. 4. Getting annoyed he said to his wife, tea is very cold. 5. From the morning was going right with his Uvawahini, 6. The milkman came late in the morning. 7. As usual Vusunterau was in a hurry to go to the office. 8. Then there was Bundu's school in the morning. 9. He ate very quickly. 10. The bread was not baked enough. 11. The curry was too salty. 12. The rice was not cooked properly. 13. He was ready to go to the office at ten o'clock. 14. But he missed his bus. 15. He took one hour to get to the office. 16. He got a telling-off from his boss. 17. There was a lot of work today in the office. 18. In the afternoon at tea time, he went out. 19. He met an old friend of his in the restaurant. 20. He had to pay the bill. 21. In the evening he came home tired. 22. While sleeping in the night he gave a sigh of relief and said, "What a day!"

## Key

Symbols are as given in Pike's Phonemics

Morpheme division by hyphen

Word division by space

Final pause indicated by //

Retroflexion indicated by . immediately following consonant

Nazalization indicated by comma immediately following vowel

One line under vocoid signifies its open counterpart

One line over vocoid signifies its rounded counterpart

One line over consonant represents inverted carat

aux. v. ---auxillary verb

f. ---formal

masc. s. ---masculine singular

masc. sp. ---masculine speaker

## Marathi

neg. ---negative	pres. ---present
pl. ---plural	(?) ---uncertain as to grammatical
poss. ---possessive	function
prep. ---preposition	? ---uncertain as to meaning

1. ramu egda eka gawawun dustria gawa-la nihala// 2. wate mode  
 Ramu once one town another town to started way on

saltasalta tya-la watseru betola// 3. boltabolta  
 while walking he fellow traveller met while talking

te mitra zale// 4. ani tamba eka zala kali viṣṭranti  
 they friends became and halt one tree down rest

genyasati doge tambole// 5. dughani anelia nyaharia kalea//  
 for talking both halted both brought breakfast ate

6. ani te zopigale// 7. itakyat tikaduna ale aswol//  
 and they went asleep after a while from there came bear

8. ramu brobrortsa vartseru tavortop zaḍa dawort  
 Ramu with him fellow traveller immediately tree on top

tsadala// 9. aswol egdum ramutṣa zawuḷ ale// 10. ramu  
 climbed bear suddenly Ramu near came Ramu

ghaborla pun tala palta ale nahit// 11. mahga ramu-ne  
 afraid but ? run come not then Ramu himself

melya-tse soga kele// 12. ani ramu tites pardun rahila//  
 dead of pretend did and Ramu there lying remained

13. aswol ramu-tṣa zawuḷ ale// 14. tyani ramu-la hunkale//  
 bear Ramu to near came he Ramu to smelled

15. aswolala wartele ki ramu melela ahe// 16. mahga aswol  
 bear to thought that Ramu dead was then bear

nigun gele// 17. mahga ramu-tṣa parobar aslela wartseru  
 went away then Ramu with accompanying was fellow

zaḍa-tṣa kali utarla// 18. ani ramu-la manahla  
 traveller tree down climbed and Ramu to said

ki aswol kai manahle// 19. ramu manahla aswolane madza  
 what bear ? say Ramu said bear my

kana-t sangitle aslea lokanṣi maitri karu nokos//  
 ear in said like these people friendship do not

## Free Translation

1. Once Ramu started from one town to another. 2. On the way while he was walking he met a fellow traveller. 3. They became friends while they talked. 4. And they both stopped to take a rest under the shade of a tree. 5. Both ate the breakfast they had brought. 6. And they went to sleep. 7. After a while there came a bear from there. 8. Ramu with his fellow traveller immediately climbed up a tree. 9. Suddenly the bear came near to Ramu. 10. Ramu became afraid but could not run. 11. Then Ramu pretended he was dead. 12. And Ramu remained lying there. 13. The bear came near Ramu. 14. He smelled Ramu. 15. The bear thought that Ramu was dead. 16. Then the bear went away. 17. Then Ramu with the accompanying fellow traveller climbed down the tree. 18. Then the other traveller said, "What did the bear say?" 19. Ramu said, "The bear said in my ear, 'Do not make friendships with people like this'".

Submitted by: Bob Hoppe

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Language: Marathi

Date: July 1965

Text I Sasa an.i Khaso

Hare and Tortoise

- 1. ek-e kali cka d̄zunl-ath / ek khaso an.i ek sasa  
one-(?) period one jungle-in one tortoise and one hare
- rahath hoth-e // 2. mulan.-o khaso ha-pran.i athenta  
to live were-(?) boy-(pl) tortoise this-animal extremely
- munda gatini tsalat-o // 3. an.i sasa ha-prani faruts  
slowly speed walks-(?) and hare this-animal very
- tsapal. asto // 4. pun khaso-wala tiatsa t̄slan.i-  
active is in spite of tortoise-himself his walk-
- ats̄ kadis hewa wata-la nali // 5. parantu sasa-la apal.a  
to never envy feel-to (neg) but hare-himself his own
- palan.la-tsa bhankha hoth-e // 6. ekhada sasa-s̄.i an.i  
activeness-(pos) very much was-(?) once hare-(pos) and
- khaso-watsi bhet tshali // 7. sasa mhanal-a khi tu faruts  
tortoise-(pos) meeting it happened hare said-(?) that you very
- munda khaine tsalat-os // 8. Khaso mhanal-a sasa tu-la tud̄zha-  
slow speed walk-(?) tortoise said-(?) hare you-to your-
- bad.a gad.awa tsola-la ahe // 9. sasa mhanal-a ma-la gad.awa malidz  
self pride climb-to is hare said-(?) me-to pride (e-neg)
- nahi / parantu tudza-s̄i ma-la seriath la-wadzi ahe //  
(neg) however your-self me-to race to-plant is

- 10. kaso-ane                    s̄ayeti-mad.e bhaga                    gahinat̄s̄e  
tortoise-himself race-center:participation to take
- tharavi-le // 11. an.i dogh-ani s̄ariath-karta    tayari  
decide-(pt)                    and both-(?) race-for                    get ready
- kheli // 12. taralha-pramane                    dogh-ani ek-a  
did                    to agree upon-accordingly both-(?) one-(?)
- zage-war-    ubhece    rahath-la\_ // 13. dogh-ani tharavi-le  
place-on top standing live-to                    both-(?) decide-(pt)
- khi lamba ek-a    tekha-di-var    d̄zo    adhi    potzel /  
that farway one-(?) hill-(?)-on top one who before reach
- tōs̄    s̄eriath d̄zingkh-e // 14. an.i dogh-an.i pal.anias  
that one race    win-(ft)                    and both-(?) running
- sudavat    kheli // 15. sasa faruts d̄zalat gatini phaal.ath /  
beginning did                    here very    fast    speed    ran
- haso    manda gatini phal.anian salawat    kheli // 16. don  
tortoise slow    speed    running    beginning did                    two
- tin    minat-anatar sasa-n.i    maghe baghit-le // 17. parantu  
three minute-after here-himself behind see-(?)                    however
- haso    tela    mul.its disa-le nahi // 18. sasa mhan-ela khi  
tortoise himself at all    see-(?) (neg)                    here said-(?) that
- haso    faruts lamba she // 19. sasa mhan-ala khi    don tin  
tortoise very    far    is                    here say-(?)    that two three
- minat visaranti ghehu // 20. mhanuna                    sasa dzhoph-gali //  
minute rest                    take                    because of that here sleep-(pt)
- 21. todia-vera n.e    sasa-la faruts ghardh dzhoph-gali // 22. eka  
small-time some here-to very    deep    sleep-(pt)                    one

- tasanaa-tur sasa-la ekedum tsag ali / an.i thiani bagh-itle  
hour-after hare-to suddenly awake come and he see-(pt)
- khaso ek-a tasa-modhe tekna-ditsa-var postla // 23.  
tortoise one-(?) hour-center hill-(?)-on top reach
- an.i sasa-n.i baghit-le khi apan hi seriath  
immediately hare-himself see-(?) that himself this race
- harl.o // 24. mulan.-o yeha ghosti-made apan khai siklha  
lost boy-(pl) this story-center we what learned
- svata-badal. // 25. kedi hi ghamenda karu nahi //  
about-oneself never you boasting do (neg)

## Free Translation

1. Once upon a time in a certain jungle there lived a tortoise and a hare. 2. Boys, the tortoise is an animal which moves very slowly. 3. And the hare is a very active animal. 4. But the tortoise never envied the hare because of his speed. 5. But the hare was very, very proud of his quickness. 6. Once it happened, that the hare and tortoise met. 7. The hare said to tortoise, "You run very slowly." 8. The tortoise said to the hare, "Hare, you are becoming very proud of yourself." 9. The hare said, "I am not proud of myself ; however, I want to have a race with you." 10. The tortoise agreed on having a race." 11. And both of them got ready for the race. 12. As planned, both of them came together on a particular spot. 13. They decided that the one who climbed the top of the hill quickly will win the race. 14. And both of them started running towards the hil. 15. The hare started running very fast; the tortoise started running very slowly. 16. After two or three minutes, the hare looked back. 17. However, he was not able to see the tortoise. 18. The hare said to himself, "The tortoise is really behind." 19. The hare said that it would be worth while to rest for two or three minutes. 20. Because of that, the hare went to sleep. 21. After some time, the hare went fast asleep. 22. After one hour the hare suddenly woke up, and he saw that the tortoise reached the top of the hill with in one hour. 23. Immediately the hare came to know that he had lost the race. 24. Boys, what have you learned in this story? 25. You should not be proud of yourself.

## Text II Garakhi an.i Kolha

## Shepherd and Wolf

- 1. ekhāda ek-a kerigha-wat / ek garakh-i hoth-a // 2.  
once one-(?) village-in one shepherd-(?) was-(?)
- tiatsā-kare baiats mendh-ia hoth-is // 3. parantu tiala  
he himself-(pos) many sheep-(?) had-(?) but he
- lokh-an-tsi cēssthā korania-tsi farats vhiith kod. hoth-i //  
people-(?)-(?) fun do-(?) extremely bad habit had-(?)
- 4. tho roz sakali apalhiat mendh-ia saata-var zat.he // 5.  
he every morning his own sheep-(?) farm-on top go
- an.i the mothi-ane orad.at.h khi kolha ala kolha ala // 6.  
and he loudly-(?) shout-(?) that wolf come wolf come
- an.i he aikun saghale lokh tiatsā madati-fartha iyet // 7.  
and this hear all people his help-for come
- parantu tithe kahidz ne-hoth-e // 8. makh garakhi  
but there nothing (neg)-was-(?) afterwards shepherd
- math-lane haseth // 9. ekhāda khai tsale khi karats ek kolha  
big-(pos) laugh once what happen that truly one wolf
- tet ala // 10. garakhi math-iane orad.a-l.a kolha ala kolha  
there came shepherd big-(pos) shouted-(? wolf come wolf
- ala // 11. parantu tiatsā madati-kartha kuani ale nahi // 12.  
come but his help-for one-no come (neg)
- an.i kolha-ni ek mendh-eri palali // 13. yaha gosti-madhe apan  
and wolf-by one sheep-(?) runaway this story-center we
- khai sikala mulan.-o // 14. kakih kanhatśi tsaiśta karu nahi //  
what learn boy-(pl) never anybody fun do (neg)



## Free Translation

1. Once upon a time in a village there lived a shepherd. 2. He had many sheep. 3. But he had a very bad habit of making a fool of other people. 4. Every morning he would go to the field with his sheep. 5. And he would shout loud in the field, the wolf has come, the wolf has come. 6. People heading to help, would go to him to help. 7. However, there was no wolf there. 8. Then the shepherd would laugh loudly. 9. Once it happened that the wolf actually came. 10. The shepherd cried loudly, "The wolf has come, the wolf has come." 11. However, no one came to help him. 12. And the wolf took away one of his sheep. 13. Boys, what have you learned in this story? 14. Never make fun of others.

Text III Kaol.a an.i Kolha

Crow and Wolf

- 1. ekhada dzungl-at ek kohla not.h-e // 2. kolha ha prani  
once jungle-in one wolf was-(?) wolf this animal
- faruts labar ast-o // 3. ekhada ek kaol.a-la ek ma'antsa-t̥sa  
extremely cunning is-(?) once one crow-(?) one meat-of
- tukad.a tsparda-lat // 4. an.i kaol.a tsharawar bastla // 5. te  
piece found and crow tree-on top sat that
- kolh-ine baghit-le // 6. tabatoba kolha mhanal-a kaola-ai  
wolf-himself saw-(?) immediately wolf said-(?) crow-flatter
- tudzhi tsots faruts tsagali she // 7. tuze dol-e faruts  
your beak very beautiful is your eye-(pl) very
- sand.ar she-th // 8. tadzhe pai pan sand.ar she-th // 9.  
beautiful is-(pl) your legs also beautiful is-(pl)
- an.i tu pan tsagali gates // 10. tu akhe-the khane manh-a  
and you also good sing you song-(?) song sing-(?)
- thako // 11. he aikun kaol.a faruts kas̄ t̥shala / an.i  
show that hearing crow very pleased became and
- tho khane manh-u lagala / kaokao // 12. karth-ats mansa-tsa  
he song sing-(?) began caw caw doing-(?) meat-of

- takarda kali padala // 13. tarbartop kolha-ne to  
piece down fell immediately wolf-himself that
- tukara apalia tonda-th ghatalath // 14. an.i kolha-ne to  
piece his mouth-in put and wolf-himself that
- tukarda kahana takal-at // 15. mulan.-o yaha gosti-madhe khai  
piece ate put-(?) boy-(pl) this story-center what
- ṡikalat // 16. nusetia statia-la bhalun tṡa naka //  
learn empty praises fall for go (neg)

## Free Translation

1. Once in a certain jungle there lived a wolf. 2. The wolf is a very cunning animal. 3. Once the crow found a piece of meat (in the jungle). 4. And the crow sat on the tree. 5. The wolf saw (the crow on the tree). 6. Immediately the wolf said, "Crow your beak is very beautiful." 7. "Your eyes are beautiful." 8. "Your feet are also beautiful." 9. "And you also sing very well. 10. Sing a song." 11. Upon hearing this the crow became very pleased and he started singing. "Caw Caw." 12. The moment crow started singing, the meat piece fell down. 13. Immediately the wolf put the piece in his mouth. 14. And the wolf ate that piece. 15. Boys, what have you learned in this story? 16. Don't get carried away by false praises.

Notes: Morpheme division is indicated by a hyphen; word division is indicated by a space. The following symbols indicate:

pos	Possessive	e-neg	Emphatic negative
n	Neuter	ft	Future tense
pl	Plural	(?)	Uncertain
neg	Negative	/.	Pause
pt	Past tense	//	Final pause

All sounds are symbolized according to the system of Kenneth L. Pike (Phonemics, Ann Arbor, University of Michigan Press, 1947.)  
Exceptions:

- a =  
a period on the line after a consonant is retroflexion  
an underlined consonant means it is fronted  
a line over a consonant is a " " " "  
a comma immediately following a vowel is nasalization.  
the same vocoid written twice equals length  
h = following a consonant is aspiration